

M2594

Group Iv/Westtown

Saturday, July 12, 1975

MR. NYLAND: Questions and answers - huh - tonight. A little explanation again about the purpose of Thursday. You must understand that I have a right not to answer certain questions. When I say it is not a question, or rather that it doesn't belong there, that's it. It does not mean that I judge whatever the question contained; usually I will say, continue with what you are doing. Now you can ask the same question on Saturday, and then I have to answer it. That's the difference. I still want Thursday to be the kind of a meeting which has to do with Work itself as a necessity for a person who has been engaged in Work already for quite some time; and when there is no further question anymore about the validity and the reason why such a person is interested in Work itself, and in Gurdjieff. I just want to make that little remark because there was a little (mis)understanding, I think, about it.

So, will you ask your questions?

Katherine Paras: Mr. Nyland?

MR. NYLAND: Yah.

Katherine: Katherine, from New York.

MR. NYLAND: Yah.

Katherine: Um, recently something more seems to be coming into my life, more alive. Um, and it whets my appetite for more. But with it I'm really feeling very hungry.

MR. NYLAND: That is what gives you more appetite.

Katherine: Yeah. And day by day it, it intensifies my wish to Work, and that's good. And I'm finding myself reading more, looking for more. But I also find myself kind of taking - to satisfy the appetite from things that really don't satisfy. Um...

MR. NYLAND: In what way? In ordinary life?

Katherine: In ordinary life.

MR. NYLAND: Yah.

Katherine: Um, eating more food, when I really don't want to eat it, you know. Or, or...

MR. NYLAND: It's a little dumb, isn't it?

Katherine: It's a little dumb. Ya. Do you have any suggestions?

MR. NYLAND: Not to eat that much. (Laughter)

Katherine: Besides that. I thought of that one. (Laughter) But besides working and reading and...what else? In day by day. I know that it's going to take a long time to fill such an emptiness.

MR. NYLAND: Now, what is emptiness now? You were just talking about being filled. Don't mix, don't mix the things up. It's all right to compare it with ordinary life when you want to eat a meal and you eat too much. And afterwards you are too filled, and of course you will - maybe you need some Alka Seltzer.

Regarding Work you can also fill yourself too much. And you also know that then you cannot really digest all of it, and you think it is too bad that you cannot do it. Whichever, whichever way a person is, he is always up against the capacity of himself. Whatever is represented by the level of his being and the development of the three centers, they always indicate that there is a certain way by which they have to be satisfied. And to what extent they are hungry at the proper time, to that extent one tries to give them the kind of food that is necessary. Now

that is true in any affair of life. If you work too hard and get too tired and continue to do it, you're a little stupid. If you sleep too long, and you feel that it is really not necessary and it is indulging, you should also face that particular problem. If you smoke too many cigarettes - two or three packs a day - I think it gets to be time that you stop. If a person finds himself talking and talking to different people about practically nothing, I think he's also a fool. And I think these are ordinary affairs of life that each person has to face as he goes along, and sometimes he doesn't see it - maybe a little later he does see it. Maybe someone else tells it to him that he shouldn't, and maybe he doesn't agree with it. But I think this is the whole affair of being, as it were, educated: in very general way, to become a decent kind of a human being.

And I believe that the same kind of rules apply also to this new development of wishing to--wishing to become a different kind of a man in a spiritual sense, or in addition to what he is as an ordinary person, unconscious. And I think one is led through the same kind of problems of having a hunger, wanting to satisfy it, eating sometimes a little too much, sometimes not getting enough and feeling still hungry, and sometimes not knowing how to digest it. I think it is ordinary affair. Simply keep on doing what you are doing. If you want to learn and acquire dexterity, you keep on doing the thing that gives you dexterity. If one wants to understand Work, then you have to learn how it ought to be understood. And probably by applying it you will find out what you don't know.

What is really the problem, Katherine? The fact of your changing, of course, is obvious. Each person who puts something different in himself always will change. The change may not be very much, but if you drink a little too much water you also will change your physiological - consider

your aspect of yourself, your condition. If you try to Work and try to acquire more knowledge about yourself, quite logically you will change. So what is really the problem? One thing is not connected with the other; don't mistake that. If you're interested in your spiritual welfare, it does not mean that in an ordinary unconscious sense you also have to indulge in a similar kind of a thing. They're quite separate. Your life is separate - unconscious (state); going over into a conscious state means you step up one level and you really have very little to do with the previous level where you came from, than only the utilization of such a step for reaching the next level. But not otherwise.

Are you clear really in what you want? If it's a question of understanding what you are, and this now includes continuation of unconsciousness in maintenance of yourself in ordinary life - that is one problem I think you have to settle. If it's a question of how to develop your emotional and your intellectual bodies, that is another question. Settle first your ordinary affairs in ordinary life. If you eat too much in a meal, don't do it. As I say, don't sleep too long. Don't sit too long where you shouldn't sit, according to Mullah Nassr Eddin.

Is there really a problem?

Katherine: What I was seeing in myself, in an ordinary way, the eating, it's not a real problem, it seems symbolic for me. Um.

MR. NYLAND: Would you want to link it up with a result - as a result, or from, or coming from that fact that you are Working on yourself?

Katherine: I'm, I'm trying to - I'm feeling a hunger - a wish to grow in terms of spiritual...

MR. NYLAND: Yah, that is right.

Katherine: And - and it's something I've been more sensitive to, alert to, just in a very daily sort of way.

MR. NYLAND: I think that is possible when one starts or makes attempts

for wanting to Work, and the reason is the acquisition of more knowledge about oneself.

Katherine: Yes.

MR. NYLAND: Of course you will start to discover certain things you didn't know before. And one may be, which is starting out, that you sometimes eat too much. I think it may have been there before but you didn't know about it.

Katherine: Perhaps.

MR. NYLAND: Such things are possibilities - you discover more things that you didn't know because this time you're really interested in information actually about yourself. And that what you acquire as that kind of knowledge, in accordance with the rules of the game of objectivity, they have become Absolute so there is no further argument. So when there is no argument and no justification, and you have to accept it as a fact, and it is then the truth. So these are the differences in the reasoning about oneself as a result of application of Work. But that in itself is nothing because it helps you to really find out what you are.

Katherine: Mm hmm.

MR. NYLAND: And I think that's useful.

Katherine: Yeah.

MR. NYLAND: All right?

Katherine: The question I have is - when I'm feeling this hunger, what else can I do?

MR. NYLAND: Which hunger is it now?

Katherine: It's, it's...

MR. NYLAND: Hunger for what? Work?

Katherine: To have something fill the emptiness.

MR. NYLAND: Continue to Work. If the problem of Work is really the acquisition of knowledge of yourself, try to see that you fill that to your

own capacity. If it is a question in connection with esoteric knowledge, or certain things you don't understand about the Laws of the Universe, or whatever else might take place in yourself that now becomes open, something that you want to investigate further, try to satisfy as much as you can in the directions in which they are pointing for you when they are important. There is no particular reason to stay hungry when you really have an intention of wanting to fill yourself. I would say all you have to do is to rearrange your work of the day in such a way that you have time for such satisfaction.

Define for yourself what that hunger is. What is it that you say, what is empty? Is there something in yourself that is not sufficiently solid so that you could rely on it? Then it means that you have to acquire more things of that kind and, you might say, enhance your being or at least make the level of your being more, if those terms mean anything for you. But in the beginning, it's much more a concentration on the thoughts of wanting to find out what Work means. And then the constant application, or whenever you can, about what is Work for me, and what does it give me at certain times? Keep on thinking about it. Remain interested in it. And I'm quite certain that there are many times during the day that you still could devote to this kind of a perspective. And because of that, you would feel less empty, yah?

Katherine: Yeah.

MR. NYLAND: Okay.

Katherine: Okay.

MR. NYLAND: Okay.

Mark Horstmann: Mr. Nyland?

MR. NYLAND: Yah.

Mark: I can, I can relate a lot in the last question and your answer. Like right now I'm up against it. In my way. I've been seeing things

about myself, I think as a result of some perspective given to me because of Work. Some of the things are unbecoming. And like I - I reach an empty place where I want to just change everything that I am. I know from experience that I can't do that. I try to accept things, accept the way I am, and I try and carry Work through that. And then I try and keep Work there also even though I'm up against other things.

MR. NYLAND: Yah, but you understand, I hope, that if it is real Work then there is not as yet the question of becoming. There's first the question of acceptance. I think that, many times, of course is the difficulty, that it's difficult to accept the way I am, when I'm fully convinced that that is actually what I am. I think that is the problem.

Mark: I'm becoming more and more convinced as I see more and more about the way I am. I know.

MR. NYLAND: Good. Can you accept it more and more? Simply saying, that's it and no argument. And that means, no wish, at that time, to change it.

Mark: That- that works for me when I have a wish and I can - I can use - I - it's a definite attempt toward Work. But at times when the level of energy is down, it's like I'm hit twice as hard.

MR. NYLAND: Yah. But then you cannot really Work.

Mark: It's like - and then Work's not there for me.

MR. NYLAND: No.

Mark: Like I feel deserted.

MR. NYLAND: Probably, because you cannot do what you want to do. It's like swimming. If the water is smooth, you can swim. But if there are too many waves, you cannot swim. So there are forces, at such a time, which are much stronger than what you have, so you cannot overcome them. You have to accept them. Also, such forces you have to accept. You have to accept the fact that you cannot Work. Even if you would like -

why do you think Gurdjieff talks about this Zilnotrago business? There they are sailing in space and the captain comes in and says that is a danger ahead and we have to do something about it. What will we do, your Reverence? And he explains it, you know? Standing still, if we go through it, if we make a detour - all the different things are considered. And Beelzebub decides not to do anything. Just stay, and in the meantime we will talk about ships. You see? So one has to - the captain is common sense, and you have to use that many times when the Zilnotrago is something that will be too much wear and tear on the ship itself. So instead of making a detour, which would be extra energy, or going straight through it, which means deterioration or breaking down of the ship itself, it is far better to wait it out. Because those are forces that are stronger than we are, and we have to adjust ourselves to the conditions as they have been given by some other kind of a force of Great Nature. At the same time, in waiting, one doesn't want to waste time either. So when I talk about a ship and different methods of how to go from one planet to another and trans--trans..uh (chuckles) - Transapalnian - of that what is transportation between the different bodies of the Universe or the different levels of being, then I become really conversant with what is available. And so when there is an opportunity then, I may be able to use it in recalling the information that I have been talking about, with the Captain or with Beelzebub or with my different centers.

Don't resent it too much, because you're doing the best you can. And for the rest it is taken out of your hand. And you have to wait until you, as it were, grow up.

Mark: I think I understand what you're saying. At times I - I've tried to, to have something that would be there to that.

MR. NYLAND: Yah, that's right.

Mark: To try and make a shortcut.

MR. NYLAND: Let's now assume that you realize it is too much. Or, you're willing to realize that.

Mark: What, what, what I really want is something that, that - like I come up against that every day. And in, in a practical way. I mean I - when I try and apply Work I make a simple movement, or something like that, even though I know at that time that there isn't going to be a result. But I still do something because I remember what it is that I want and what I have to do.

MR. NYLAND: I think it's right for a little while that you try. I don't think it is so difficult that, when you are facing a wall, you hit your head. Gradually it becomes clear that it is quite useless to do it even if your wish is there. I think it turns the other way then. Let me investigate at what particular place I could Work, and I haven't done it, instead of staring myself blind on the times that I wish to Work, and I cannot. And if you're honest, I'm quite certain there are many times during the day where you could have Worked if you had thought about it and you didn't do it. That is the solution in which you find yourself. You're always facing difficulties, or difficulties you cannot surmount. There are many times that there is an opportunity, if only you could remember Work. The difficulty is then that usually when it goes smooth, and there's no particular objection, that you then forget. So what you do need is reminders, so that when the opportunity for Work is when you could Work simply and not have all the difficulties facing you, that then actually you would make such attempts. You see what I mean?

Mark: Yes. I know what you mean.

MR. NYLAND: Look at the end of the day how often you have Worked, really. And then see if the next day you could do better, or start

earlier, or stop at certain times and make an opportunity for Work, intentionally. Or say actually where you failed the day that you have lived through. And that you say, it was stupid what I did then. That was something that I shouldn't have done. And it may be an affair of ordinary life which engaged you too much, or too much indulging, or too much energy that went in the direction that really was quite useless. I think there are many things of an ordinary kind, in an unconscious existence in which you say it's not becoming. It's quite right. But they are much smaller; that is, they are really of not such tremendous value as principle. At the same time it is a loss.

Give yourself much more discipline in ordinary life. Turn off all the lights that are not needed.

Mark: Yeah.

MR. NYLAND: Relax your body whenever tenseness is not necessary at all. If you want to talk to other people, talk sparingly. And talk not-- talk only sense, not nonsense. If you have a brain to use, use it so that it remains simple and doesn't become complicated. Things of that kind which have to do with ordinary life in which there is a discipline necessary, to see that you are already from an unconscious standpoint leading, or living, a more becoming life.

Mark: That's what I...

MR. NYLAND: You see what I mean?

Mark: Yes, I'll () do that.

MR. NYLAND: It is much simpler. If you stare yourself blind on something, you get blinded. You don't see clear.

Mark: Yeah, okay.

MR. NYLAND: All right?

Mark: Good.

MR. NYLAND: Yah.

Myra Cataldo: Mr. Nyland?

MR. NYLAND: Yah.

Myra: It's Myra.

MR. NYLAND: Who?

Myra: Myra.

MR. NYLAND: Myra, yah.

Myra: I have a - I wanted to talk to you for a while and ask some questions, because it's been a long time since the last time I talked to you.

MR. NYLAND: Was it?

Myra: Yeah, well it seems like a long time.

MR. NYLAND: Well, maybe it was.

Myra: Um, I guess there are three different things that I - that I'm trying to formulate and, and, and that I'm curious about. One is my own experiences with trying to find out what awareness is, early in the morning, or when I sit and try to have an awareness. And try...

MR. NYLAND: Have you still difficulty about that, Myra?

Myra: No, I feel that that's a lot clearer.

MR. NYLAND: Good.

Myra: Much clearer.

MR. NYLAND: Yah.

Myra: And I feel when I do that, that there's, that there is impartiality because there's, there's no description, and there is no -- I can't possibly like it or dislike it. Or, or anything. Um, then there's...

MR. NYLAND: Yah, does that now apply to something specific?

Myra: Well...

MR. NYLAND: Is it you?

Myra: Well, it's that, I've only been able to take it as, as far as a dexterity, or to try to do it in...

MR. NYLAND: As soon as you use the word dexterity, you describe it

already. We're talking about the facts of life, you existing. And the acceptance, impartiality, applies to that.

Myra: Well, I've discovered that that happens if I do that, if I really try for that.

MR. NYLAND: Yah, it's all right that you try. I only ask you, is it actually that impartiality regarding yourself?

Myra: There's a little. I mean, there's, there's, there's something that sees me and doesn't want to describe me.

MR. NYLAND: Yah, in place of that, is there a fact of recognition of yourself existing? That has to become positive. Because if there is an 'I' which is functioning, then there is something in you that must know that there are facts given to you, which become your memory. An 'I' is there to Work. And when it Works, it gives you data, knowledge of yourself.

Myra: Well, there's that. I can't tie it all together. Then there's what, what's happened this week, is...

MR. NYLAND: No, it's all right. As long as you want to try to tie it together, as long as you're on the right road, as long as you know what you have to look for.

Myra: Well, there was one thing you said to me then was; you said to me, do you actually, as it were, see yourself? Adn I didn't understand what that means.

MR. NYLAND: Well, you see, now we're talking about a very simple term.

Myra: But this week, there was -

MR. NYLAND: No, no, no, wait a minute. I simply suggested, do you actually see yourself? In a very simple way it means: is there something, which we call an 'I', observing you? Which would mean, as an 'I' seeing yourself in a certain way, with impartiality and simul-

taneity. But when you start to question even this seeing oneself, that does not belong, as yet, to your vocabulary, then you're not clear about the concepts.

Myra: I think I lost...

MR. NYLAND: You lost your thread.

Myra: Yeah.

MR. NYLAND: Well, we have to unwind the cassette.

Myra: I mean, well what happened this week was that I wanted to Work when getting out of bed. And I kept feeling like that I wasn't able to Work. But I...

MR. NYLAND: Now wait a minute. Why? What is this? You're in bed, and you decide you want to Work. There is a thought about Work, right?

Myra: Yes.

MR. NYLAND: What happens? When you say, oh yes, there is Work. You're still in bed.

Myra: I'll move. I'll try to get out of bed.

MR. NYLAND: Yah, of course you will, but what else?

Myra: And I'll want, I'll want an awareness.

MR. NYLAND: How will you get the awareness?

Myra: I'll wish for it.

MR. NYLAND: Okay. And then?

Myra: Well, this week I saw that I couldn't get out of bed.

MR. NYLAND: That's too bad.

Myra: Yeah, it was.

MR. NYLAND: Well, that is not Work is it?

Myra: No, not - I'm still missing something.

MR. NYLAND: Yah. I still think you are unclear. You have heard of an 'I', haven't you?

Myra: Yes.

MR. NYLAND: You have heard of the attempt to create it.

Myra: Yes, and I want that.

MR. NYLAND: Huh?

Myra: And I want that.

MR. NYLAND: Yah. How do you do it? You have to go through that kind of process. When the thought comes that you want to Work, and you're in bed, you consider that as a wish to Work, and that has to lead to the existence or the creation of an 'I, which, when it exists can start to function regarding you. And we call that observing you in bed.

Myra: But how do I create that? I can't seem to...

MR. NYLAND: Many times I will try to explain it, and we have gone through it hundreds of times in different cassettes. And I'm sure that you have listened to several. How often have I said, sit in a chair, close your eyes; try to become aware of you sitting as a body in a chair; quite impartially accepting the fact of you sitting there. Try with that, when that experience of an awareness of yourself, which is then the knowledge which allows no thoughts, no feeling to enter into that knowledge; when that is a fact for yourself, as receiving information as a result of this kind of inner observation, get up out of the chair, hold on to that awareness.

Myra: I can - I can - I...

MR. NYLAND: Are you doing that now?

Myra: Yes. I'm doing that.

MR. NYLAND: Good. Then you - do you know that there is an 'I'?

Myra: Sometimes I know that something in me knows that there's life existing. In...

MR. NYLAND: Then you're not clear. I'm talking about an entity which we call 'I' and which starts as an objective faculty. It is a very definitely, very definitely something that exists, when we talk about

it this way, in my brain, which is functioning in a mental fashion and recording information, because that is a mental activity. And this information is completely free from interpretation, like and disliking, association, and all those things that belong to my ordinary mind. Are you clear about that what we talk about? I would advise you to listen very carefully, let's say, to the seminar tapes.

Myra: Yeah, there's sometimes when that seems...

MR. NYLAND: Not sometimes now, Myra. I'm now telling you how to Work. The answer you give me is: Yes, I will try it. Don't continue with your own thoughts.

Gunther Weil: Mr. Nyland?

MR. NYLAND: Yah.

Gunther: This is Gunther.

MR. NYLAND: Yah.

Gunther: Recently I've been making efforts. I've been inspired by a number of your recent tapes in an effort of attempting to continue something that takes the form of, of Working four or five periods during the day, and during those periods, to really try to, to have something continue, and to go deeper. I've had the experience, more than once, of - of definitely reaching an 'I', having it observe me, and then something in me becoming negative. Kind of running out of, out of energy at that, at that time. Sometimes it takes the coloration of being negative. I, I've also had the experience connected with that of - of reaching into myself and overcoming it, with a wish. But there have been other times when I haven't been able to. And for myself, I don't know if, if I, if I've just run out of energy or if the wish to Work is, is the same as the energy for Work. Or if maybe I'm approaching it completely wrong and I should - maybe I should try to spread it out more over the day, more frequently.

MR. NYLAND: No, Gunther, there may be many different reasons why these, these kind of interruptions happen. It may be that there is not enough energy in the wish which is the equivalent of the existence of an 'I'. As soon as there is a wish for an 'I', the 'I' would be there. And it's possible that the energy actually used in that wish is not sufficient, or has run out. It is also possible that something happens with the ordinary existence, the unconscious existence of your brain, or your feeling, which, at a certain time, is more desirable, or desirous of receiving more energy than it was receiving before. There may be something that is triggering off an unconscious state. Sometimes in the form of a behavior change; sometimes because of - there is an impression received by means of the sense organs; sometimes by means of tensing up of certain muscles of your physical body. When that takes place, of course, there is logically less energy for, for the awareness process.

When one wants to continue, that is, when one realizes that one has lost it, your negativity should not set in. There is something as a disappointment, and say, well apparently there was something still wrong that I didn't know about, or I couldn't do it. I think that decision is quite easily made and transferred to: I now start again. So, instead of waiting and thinking about it, I would, without any thought, try to make again another 'I' observing yourself in whatever condition you are then, and mostly that what you are physically doing. And see if that lasts a little longer. After some time you will be able to, to know what the interferences are. And maybe it is necessary at such a time to change the conditions in which you work and find during the day the most suitable times that you actually can work, and particularly when you want to deepen it. Because a deepening means also a process of time in which you have to go within deeper than it

was before. And very much the same kind of conditions are necessary when you want to extend it in the lineal form, because you have to pay attention to it more continuously and not allowing, as it were, an 'I' to die, or not to be fed.

You have to find more and more the different times during a day when you really can be much more successful - for your own satisfaction. Because the more you can reach a certain state in wanting to work, and you see a certain result, or there is a realization of an 'I' existing, or there is very definitely given to one, at that time, a completely clear simple picture of myself, sitting, or myself doing, or myself even walking around it gives within me such an impetus that I know I'm on the right road, and, because of that, there is a momentum established which will help me to wish to continue, provided the conditions remain conducive. And I spoil, many times, the conditions. And because of that, I allow certain other forms of energy to enter over in certain periods of time, unconsciously, creating other conditions which are definitely anti- any kind of an effort. Select the times during the day. Don't make them all at the same--in the same more or less similar circumstances. And continue to experiment with yourself to find out when it might be the best time of the day, when you really want to make an attempt.

Gunther: Thank you.

MR. NYLAND: All right.

Alex McRae: Mr. Nyland?

MR. NYLAND: All the time I hope you heard I talked, not so long ago, about using the body, using one's personality as an, as an instrument. I talked for quite some time about a laboratory. You remember that tape?

Gunther: I have heard you talk about that on different occasions, I...

MR. NYLAND: No, recently I went into quite detail.

Gunther: It was a recent Thursday, or...

MR. NYLAND: Yah, I do not know, Thursday or - someone may help you. Jessica, if you're here, perhaps you remember. But anyhow, Gunther, listen to them.

Gunther: Okay.

MR. NYLAND: Because that would be helpful to see how can I use myself as an instrument for learning.

Gunther: Thank you, Mr. Nyland.

MR. NYLAND: Good, Yah, who was it?

Alex: Alex McRae.

MR. NYLAND: Yah.

Alex: Uh. I've not been practicing Work lately. Uh, a report that I made and the response that I got to it about three or four weeks ago took the wind out of my sails for Work, because I felt that I'd been Working well and...

MR. NYLAND: Who gave you a report? Or what was it?

Alex: I made a report at a meeting in Boston.

MR. NYLAND: Yah.

Alex: And in the response I was told that the report and the conversation about it was very bad and that there was no Work in my week. After I'd made a report about the week...

MR. NYLAND: Do you suspect that I was behind that?

Alex: Beg your pardon?

MR. NYLAND: Do you suspect that I was behind that?

Alex: I'm sure of it. (Laughter)

MR. NYLAND: Well, we do talk a little bit once in a while. (Laughter) Now, all right. So you were disappointed. Could you accept it or not?

Alex: I think so. Yes.

MR. NYLAND: Good. Then there is no harm done.

Alex: Uh, no.

MR. NYLAND: If you accept it - no, wait a minute. If I find out that I'm on the wrong road, if I've asked someone directions to, let's say, Philadelphia, and I walk, and after a little while I discover I'm - a - on my way to Albany, you see, then I'm very happy that someone tells me this is not the way to Philadelphia. And I turn around, immediately I go towards Philadelphia. Then I'm not disappointed and I accept that kind of criticism. I admit then, that perhaps I was wrong. Or most I would say, I'm perfectly willing to admit that I was wrong. But when for four or five weeks you don't want to work, or you have lost interest, then you're hurt in some other way.

Alex: I think at that time I was.

MR. NYLAND: Yah, I think so.

Alex: And in addition to that, I believe that the way that I tried to find a correct direction, uh, I wasn't able to really use or understand, because perhaps I felt I had been misunderstood.

MR. NYLAND: You should - perhaps you should have asked immediately. It depends on the wish one has where you really want to go. If there is in one such a desire that one wants to grow up, that one wants to understand what are the potentialities, and as I know that there are many things in the way for that kind of a wish to develop correctly, if the wish is really such that I consider it, sometimes I say, a matter of life, then I'm not so easily disappointed. I will say, it's too bad, and I wasted some time going in the wrong direction. But thank God, now perhaps I can go in the right direction. And my wish is still strong enough. The question is now, on what is this wish based. What is it that I know of myself, that I actually am, and that I see, even a little unconsciously, that it reaches more or less the

truth and that it becomes more and more axiomatic for me that that is the fact of myself as a personality behaving in a certain way. And then together with that, there is a little bit of conscience and it says, but that's not becoming. That's not the way a man ought to be. Even without any thought of Gurdjieff, one can come to such conclusions, say, this is stupid the way I spend my time, the way I fly off the handle, the way I lose energy, the way I'm a nincompoop. the way I keep on thinking, the way I am conceited. All such things, of course, are ordinary affairs of ordinary life. At the same time, if someone says that you're on the wrong road and you resent it a little, then you have an opinion of yourself that you know and the other doesn't. And you're not willing to give in. That is a little bit difficult because that means your vanity is hurt. And you love yourself a little too much. Now you can still fight it. You can still say whoever criticized me is a stupid fool. And then you can say, I'm going to prove to that guy that he doesn't know what he is talking about, because I am what I know I am and I'm going to prove it. But you see, then you have much more guts. Because then you keep on proving it, and you don't withdraw. Whatever way it is, it doesn't matter so much, only I would say it loses--you lose time. And also it's a good indication for you to know what is the reality of your wish. How much intensity as energy is represented by that wish? How much is actually dependent on the fulfillment of that wish? And that of course has again to do with the consideration of yourself. I don't believe it is so difficult to admit that one is wrong, because there are so many different things about which we are wrong and where we really cannot know everything. And to put oneself up, even if one has tried for some time to want to work, it's quite easily admitted that perhaps I didn't see everything. It's much easier - become much more humble about it because really that's the only way to counteract it. Keep on coming when you really are desirous

of wanting to find out. If there is a wish, if that is something that really has to be satisfied, if there is that kind of emptiness that you must fill, then it doesn't matter so much what other people are there, and whatever they say. You know for yourself that you have to go in certain direction. And, if it happens to be Gurdjieff, then concentrate on it. Exhaust it, you see. You understand, Alex.

Alex: I think so. Yes.

MR. NYLAND: Yah.

Alex: I'll try not to ().

MR. NYLAND: Start again by making it very simple for yourself, and insist that you know what is meant when we talk about an 'I' as an entity, as a mental functioning, or as an 'I' being present to me as an emotional quantity or an entity in the presence of which I happen to be, and whatever the influence is of that what is of a higher nature on me. And such things, that they become clear what is really meant by this kind of...

Someone: Mr. Nyland?

MR. NYLAND: Huh?

Someone: The tape is...

MR. NYLAND: Oh.

(SIDE TWO)

MR. NYLAND: Now where will I start to make further sense?

When I once want to, once and for all, want to find out what it is to be saved, when I know that I'm drowning, when I know that I've tried many different directions and I cannot find an answer, when I become very honest, and very simple about myself, and that it is a question, I exaggerate a little, of life and death, it isn't that way really, certainly not in the beginning and it is not felt that way. But if I consider myself a serious man who wants to grow up to become

a real man in the sense of Gurdjieff, then I have to find out more and more what does Gurdjieff really mean by a harmonious man. And do I honestly want to continue in that direction because is that a kind of an aim that I want to follow, or towards which I want to go? And - but when you once are convinced that at least there is something in it, that is, could be useful and desirable, and could belong to your development for yourself as you are growing up, and as you are meeting conditions in ordinary life, and as you wish for yourself a certain solidity within, from where you can operate, and whatever other concepts there are that appear to you, then there is no further question anymore. It doesn't matter who says what. You know for yourself that you have to search and find out. And then simply, in a very simple way, continue. All right (Donald)?

Alex: All right. Thank you.

MR. NYLAND: Yah.

Pa ick Conty: Mr. Nyland?

MR. NYLAND: Yah. Who is it?

Patrick: Patrick.

MR. NYLAND: Ah yes, Patrick.

Patrick: During Movements about a few months ago, Mrs. Howarth was there and we did certain movement and I had an experience of an 'I'; it was rather strong. And at that time she stopped the Movement and told us to do it another way. It's like moving - I cannot remember exactly what she described but - turning one's head and looking that way, being entirely with what one does. Taking the direction with one's whole body. And, I tried to do that and I changed completely my, what I call, awareness. And it was much lighter and of complete different quality. And - so I saw then that there was definitely something different possible that what I was calling awareness before.

MR. NYLAND: It's good, Patrick. So far.

Patrick: But I don't know how to - well, what is--what was wrong with the first part and what is...

MR. NYLAND: That's very difficult to say. You can ask me how much - how deeply are you in the mud?

Patrick: (Laughs)

MR. NYLAND: I wasn't there.

Patrick: Well. I wasn't there you mean?

MR. NYLAND: Well, aside from that, I'm sure (laughter). It is - it is your experience, and of course afterwards you think about it. And I think one is liable to interpret whatever you remember. At the same time you do remember an experience at that time, and you also know that there was a difference before Mrs. Howarth said something and after, and then after you did what she said to do. All of that, I think, one can ascribe to following up on that what she suggested; and what you did before. All you can say is there was a difference. If you can now reintroduce again that what she suggested in the state in which you were before so that you have similar conditions, it might be possible to repeat it. But I doubt it very much that you can do it. I would take such experiences for whatever they are worth, and whatever is the meaning at the time that you extract from it whatever you can; that that is the time to use them. If afterwards you can keep on thinking about it, the approach is different.

You see, the approach becomes an ordinary mental process. I think in order to extract out of an experience what the real value is, the approach has to be through an awareness process. I think an awareness process has a possibility of extracting from experiences different things as compared to another process of thought, which also can extract certain things out of an experience. And the quality that one receives,

as a result of an awareness state, then in that state observing or becoming aware, or receiving information, has a quality of a different kind, of extracting that what is of a higher nature, and which is hidden in any kind of an ordinary experience. That is why it is so difficult to repeat it, because there is no chance of making the same conditions again and again. The state of awareness has to be linked up with the state of unawareness. The thoughts and the feelings can go over into an awareness state of a realization of your existence. When they are connected, you can have a flow of energy, coming from one, being refined by the flow of energy coming from an awareness. And in meeting that within oneself you can be - you can rise up to a higher state - a level of understanding. But you see, it is difficult to talk about it afterwards. It remains, as it were, a memory. It can be useful in several ways. Don't try to recall it. But try to use it for your own wish, for again and again making attempts to wake up. And whenever that is simply by the memory of that what has happened; and the quality of that kind of a memory will be sufficient at a certain time to create within yourself a wish, a real wish for wanting to work.

Live that way; don't refer too much to the past. The past has its use and it is right whatever you can extract from it. And that will give you food, that we then say for the present and perhaps for the utilization of such food in the future. But don't shift back and forth. When I'm in the present, I am in the present. I don't want to go to the past. I don't want to go too much to the future. But what I want in the present is to be affected by that what might come and by that what has been, affecting me at the place where I am. Not going over to where they were, letting them have (the) influence on me. And I becoming the recipient of such energies and forces within me, which

then, because of my awareness in the present, I can digest in a certain way, making it profitable to me to extract from the past what is still useful and to hope for the future of giving me that kind of understanding to meet the future the way it can be met.

All right, Patrick?

Patrick: Thank you.

MR. NYLAND: Your thoughts many times are in the way. When they are for the future, it is allowed. When they are for the past, they have to be restricted.

All right? Yah.

Enid Wolfe: Mr. Nyland?

MR. NYLAND: Yah, who is the feeble?

Enid: It's Enid.

MR. NYLAND: Enid. Yes.

Enid: Could you clarify for me further the difference between a feeling and an emotion?

MR. NYLAND: Darling, we've done that many times. We can explain it in a few different ways. A feeling belongs to me. It is in my life, and the feeling gives a condition for myself which sometimes is satisfying. Then I say it's a good feeling. And when it is not so nice, it is a bad one. Usually within that feeling a little bit of a world is created in which I am the most important actor. And I will allow in the world of my feeling a few other people to enter, provided they don't take away too much of my self-love. Because if they do, I would like them to get out, and I would consider them my enemy, and I don't feel like talking to them. That is feeling. Now I hope that this particular state which I ascribe even to the question of a center functioning in a feeling way, that is, receiving for myself a certain kind of knowledge not reachable, or definitely not reaching me then through an intellectual way, that nevertheless, I am then endowed with knowledge

about myself as described by the state of my feeling, if I want to describe it. At the same time, when I feel, and I only allow myself to be the main actor, I rather limit the potentiality of such a feeling. And I believe that when I already am familiar with allowing a few people, like my friends, or father and mother, or husband, wife, children, and so forth, to have towards them a feeling of caring, or a feeling of loving them, and in that way opening myself up a little bit more to the possibility of something else entering, which is not myself, that there is a chance of mixing of feelings between two people, or even with a group of people. That in itself, as an experience for me, may open my eyes to the possibility of further extending it, when I have an idea that it would be useful to me in general, when I become interested in the possibility of expanding of that what I have already as knowledge, this knowledge reached by means of a feeling road.

There is another explanation that one can continue with. Feeling refers to the functioning of my solar plexus. Emotions is really a functioning of my heart. But for that, the different nerve nodes over the rest of the body have to be brought back to the solar plexus. And then, as it were, en masse, they have to be transferred as entities of energy to my heart to start functioning there. What does it mean? For my heart, I include every object that is alive, on the basis of realization that I am alive. And the more I now feel that I have a responsibility for my life, the more I'm willing to include the feeling for others who also are alive, and make room for them, particularly when something else is developed in me, that it is far better to give instead of receiving. When I wish to share, there is a desire on my part that I want to share that what is of importance for myself, starting out with a feeling of well being of myself, wishing to share that with someone so that the other person can profit

by it. And in the return which it gives me as a joy having shared, I profit and will be enabled to extend more and more this form of energy that I can give away, because I know that, when I do that, I have a feeling for myself that I am being fed from another source. And this introduces a different concept which ultimately leads to an emotional state. The concept is that when I start giving away, and I know that it is inexhaustible because there is an aliveness in me together with a wish for wanting to share it with others, something takes place in me that, during such processes and even afterwards, I don't feel empty at all. I feel as if I have much more to give than I could give. And the conclusion I reach is that, somehow or other, I am influenced and affected, and I will receive from a different kind of a source this kind of life energy, expressed as feeling, by myself, but which then becomes of a different quality because it is not my feeling. It is feeling in general as an emotional state of caring, loving, and really wanting to do something for the sake of someone else.

To what extent you now want to continue to think about it, and expand the concept, that is different. It's different for different people. Some people can extend their so-called emotions, because that now concerns any kind of a feeling which is not connected directly with me, but can start with me, belonging to others. It may extend only as far as the family. It may extend as far as ordinary friends are concerned. It may extend as a kind of love for people I see. And it may extend as far as love of mankind, including even people I don't see. But even at that it doesn't have to stop there. It depends on the development for myself what I really see as my life as a little world. And when I can conceive of the idea that my little world is a replica of a totality of the universe as a whole, then I will extend

everything that exists in myself as my little world in the direction of a cosmologically or Cosmos or some kind of a universe, in which there are also certain terminologies which belong very definitely to the same principle as they belong to my own little world. In that way, I say, I become religious. In my thoughts and in my feeling. In my wish to acknowledge that I am fed from different sources, and become, thereby, a certain channel through which this emotional energy can flow for the benefit of other people. At the same time, for myself, profiting by it. But that there is then a source of that kind of energy, and, thinking about it, a logical conclusion is that it all culminates in some kind of an entity I call God. It depends on how I've been brought up to what extent I even want to allow such a word. But I do believe that a person, within himself, and trying to find more and more the reasons why there is a feeling, more and more trying to investigate what actually does take place in one's heart; when you say that touches me in my heart, it is not the touching of an ordinary solar plexus. That there is a difference in quality, which then becomes apparent as feeling, and comparing it then, with an emotional state. Used in that sense I simply understand the relationship between the two. But I would say that an emotion is an extending of feeling in time and in space, and becoming free from the dimensions of that, ultimately, to include the totality of love of mankind, of the totality of life existing everywhere and always, and leading more and more to be devotion to the totality of the loving Father, His, His Endlessness.

You understand that, Enid?

Enid: Yes. Thank you.

MR. NYLAND: Start with the emotions by including your animals. Be honest to wish to give them what you feel you can. When you have a

little dexterity, you can start with your children. When you have accomplished that, include as many friends as you can put in your heart. And when you are very quiet, try to find out if there is any room in your Magnetic Center to allow God to sit there once in a while.

Now what more?

Bob Howe: Mr. Nyland?

MR. NYLAND: Yah.

Bob: Bob Howe.

MR. NYLAND: Bob, yes.

Bob: I have a question about the development of becoming serious about one's life. On the back of the paperbound copies of ALL AND EVERYTHING, there's a paragraph where Gurdjieff speaks about the efforts that are necessary for a man to become as he should be. And he uses terms like indefatigable and unceasing. And I've seen, in the time that I've been in Work, a gradual growth in my seriousness towards my life. But, when I compare it to this paragraph, I feel a great inadequacy.

MR. NYLAND: Yah, I think you're right. When you feel inadequate there is still the possibility that you might like to feel more adequate. Because at that point you can also say, perhaps it has to exist that way, but it is not for me. Or perhaps you can even say, my particular experience, so far, indicates that that kind of a demand is quite impossible for me. Bob, it all depends on what one is at a certain time and what is the openness of one's being. To the extent that there is more openness, and wish, and desire to fill it, to that extent you will understand the inadequacy of certain times when one really doesn't Work. And when one wants to Work, and then puts it in the light of filling that what is a thirst - a thirst for water which

then will quench the thirst so that I will not thirst anymore. It depends a great deal on what you believe the potentialities are for yourself. And comparing it with other people, and seeing sometimes, as examples of remarkable men, that such conditions, perhaps, may be possible for some, and not for others; and considering yourself in relation to that, of what you hope for and what you hope you can accomplish, and what is, for you, your aim in your life, even if that kind of an aim will change. Because the more one experiences, the more hope there can be. At the same time there can also be more realization of how much still has to be gone through. When one crosses the Gobi Desert, you start out with something that looks possible. When you're in the midst of it you're ready to give up. And maybe there is a point in which one wants to die, because it is too much.

I do not know what it is that takes place with different people. I do believe that it is definitely a question of their own private life. I think they have to settle that in their inner, inner chamber, when they want to sit down and contemplate and talk, I say sometimes, with God, of that what is my conscience, allowing me to open the door to that, to sit in that kind of quiet atmosphere being confronted by myself, seeing myself the way I am, and for some reason, having an idea what I would be, if I now achieved the actuality of that what I consider potential of myself. I see myself on the pages of a book which writes up my life. On the one side there is the actuality of the existence of me, as I am now, and the way I am behaving, and the way I gradually become to the axiomatic truth of that what actually is that way and nothing, nothing else. On the other side of the page, that is rather open, the two pages are open, it's a different page. But it is open so that I can read both. Left, I see this is what I am. On the right side, there is an indication - not very clearly

written and sometimes written in indelible ink. I know it is written there. But I don't as yet know the solution to bring the ink up so that I can read it. If I could find that key, then I would see what is in store for me, and what are the things I can actually hope for, and what do I believe in that could be accomplished in my lifetime now, or even to the extent of what should be accomplished as a result of me, now living, and living forever. It is--it all depends how strong this indelibility is, how long it will evade you from reading--become readable, how much of a chemical you have to bring it up, and to make it apparent, and how much you dare to read about your future.

It's a private affair, Bob. At the same time, I think it's necessary to consider it. And to sit every once in a while in front of a fireplace and just muse and maybe concentrate. maybe bringing back this and that, put them in different kind of perspectives. And to see yourself. And to see if there is a possibility of kindling a hope which may be very little - just like a fire, a little bit smoldering, and putting in--on logs that actually it can give light, and flame up; and also, even at a distance, it can give you heat. That is your life. One has to keep on considering that and becoming more and more acquainted with it. Don't turn away from it too soon because there are miracles that can happen even if, at the present time, they don't seem to be useful, or even impossible in accomplishment. One does not know until one faces the problem. Before that you have all kind of ideas. In facing the problem, really, you are in the midst of it and the solution is there.

Bob: Thank you.

MR. NYLAND: Some more - how much, how much more ()?

Bob Kosut: 15 minutes.

MR. NYLAND: 15?

Bob: Yeah.

MR. NYLAND: Well, so we have time.

Ed Luttropp: Mr. Nyland?

MR. NYLAND: Yah.

Ed: Ed.

MR. NYLAND: Yes, Ed.

Ed: Is it possible for there to be such a - a short flow of time between the conversion of the reminder or thoughts of Work and the actual application of Work and the, the--an awareness taking place that it's not even recognizable as a wish?

MR. NYLAND: Yes, I think it can be instantaneous.

Ed: I experience that a lot.

MR. NYLAND: Yah.

Ed: And I sometimes wonder, because there is often times a great deal of talk about wish, and I wonder where that is in me in many times, although I do experience wish, at times if I'm having more difficulty with Work.

MR. NYLAND: I think one starts out to explain it for oneself in using a term wish, since it comes quite definitely from something that is emotionally involved in myself. There is very definitely a wish for growth, a wish also for accomplishment, and a wish for understanding. I think one keeps on describing that in order to give more clarity to that what actually is taking place, when simultaneously with that kind of description, something is taking place in my emotional--in something of an emotional sense, a development, as we say, of the SOL LA SI of Kesdjan, but very definitely establishing, in an emotional state, a relationship of that what is now me and the potentiality of what I wish to become. And the more the emphasis is now being placed

on the reality of my emotional state in the acceptance of that as a possibility, the less energy will be necessary for the description in an intellectual sense. So that therefore, I don't have to go through the formality of, all the time: now let's see, it is ABC. And there is a wish and the wish goes into an 'I', and the 'I' then starts to function. I endow it. And then the 'I' receives information, and the information is recorded. And it is now available in my memory. I don't go through that. The question of instantaneity is exactly that, that immediately upon the recognition of the need, which would lead to the feeling, there is already the acceptance, when it is truthful and, together with that, a very definite opening up of the possibilities which are then available to me. Because I become more and more available to that what is, and I become more knowledgeable about what that--that that what can exist when I've used it too often. Almost I would say, the creation of 'I' can become a habit. And almost at the moment when it does take place that the thoughts strikes me, there is an explosion within me and there is lightning. And lightning at the same time when the explosion is there - not lightning like in a thunderstorm when there is the difference of light travel and sound travel. Instantaneity means it is both at the same time of the moment of existing, existing. And the realization of that acceptance, accepting at that moment.

Don't worry about it. One becomes more and more sensitive so that almost the least amount is sufficient to trigger that off. But when it does, you must be honest that you want to continue with it 'til it does not remain just a little indication as a possibility. It's got to be used at the time when it does happen, otherwise it'll wear off and it won't happen. And you will start to fool yourself.

Ed: Well, this does take place though but what you just...

MR. NYLAND: Yah, which is human.

Ed: Yes, there's one other thing. Copying tapes I get many, many reminders from just listening to the tapes I am copying so much. And I wondered if I was becoming too dependent on that sometimes.

MR. NYLAND: Oh, I think you might.

Ed: Anything I can do to or except to try more to...

MR. NYLAND: (Chuckles) When you have overeaten, Ed? When your stomach is too full?

Ed: Well, I, I, I don't feel as if I'm too - well, yeah, I do feel...

MR. NYLAND: Yah, yah, certainly.

Ed: I stopped listening once...

MR. NYLAND: One can be overfed. And what do you know about being overfed - that you really don't work.

Ed: Yes. I, I, that happens.

MR. NYLAND: As soon as you know that there is a slowing down in the wish to apply and to see results, the more overfed you are.

Ed: Uh huh.

MR. NYLAND: The three centers have to be developed simultaneously. That is one of the things that one must try to understand as the meaning of Gurdjieff: simultaneous development of the three possibilities which still can change. Obvious it is for intellect in the direction of the Soul. It is for the feeling center in the direction of Keshjan. But it is difficult to understand it for the physical, because that only has to do with the SI DO of the physical octave. And it is that loosening up process, that flexibility, that beginning of openness, the allowances, the allowances of letting certain things come in, which is a change physically taking place, wanting to find out what is there available all around that I can profit by. As soon as these three are not being fed, or when they are not functioning, then of course I don't work. And the judgments I have about myself, that is, if any

one of the three is functioning, then I can Work and I know that I'm not overfed. But when all three are, as it were, asleep, then I have too much information and I have to do something else. The feeding that took place by means of listening to the cassettes have satisfied my mind. But that has been--become overpowering and shut out the possibility of the other two also developing, and there was not enough room left. So what do I do?

First I shut off the intellectual current, and I don't want anymore of it. The second is, I start up that what I can do with the other two centers. Either I go into a direction of a physical engagement: I want to have my body play a certain part. Or I say, I want to start with my feeling now to see if I can expand it and think about what I should do, or can do for other people, in the line of, as I say, sharing. Either one or the other will--will be useful. It doesn't matter which. But when the one has started because of this intention and the other has stopped because of my intention of not wanting to have any inter--interference, then the third one will join in some way or other. And it will always end up at a certain point where the three then are using the energy which has been accumulated as a result of listening too much, putting that then into practice.

Ed: I think that takes place. Oftentimes when there's a tape being copied, I feel like going and doing some mechanical work like fixing a tape recorder, or some of the equipment that's there, or putting things in--in order in the room, and not, and not sending all of my intellectual energy in the direction of paying attention to the tape.

MR. NYLAND: Yah, I think it's right.

Ed: And other things take place too. Some--oftentimes I do hear something that moves me on the tape, which is connected with a person's report, or something like that. And I can really be very, I

would say, feelingly or emotionally, I don't know which it is yet, moved by that.

MR. NYLAND: Well, a tape naturally is not always an intellectual one.

Ed: yes, that, that's right.

MR. NYLAND: And it can actually move you in some way. And it can also heighten the level of your physical being. And it can also excite you in some way by which the--the physiological condition of your body is really more healthy. There are all kind of possibilities.

Ed: I know that.

MR. NYLAND: Yes. It is quite right. All right?

Ed: Thank you, Mr. Nyland.

MR. NYLAND: Okay.

Judy Jacobs: Mr. Nyland?

MR. NYLAND: Yah.

Judy: This is Judy.

MR. NYLAND: Yes, Judy.

Judy: I had...

MR. NYLAND: Judy Benowitz?

Judy: No, Judy Jacobs.

MR. NYLAND: Ah, yes.

Judy: I had on Thursday, I - I made efforts to create an 'I', and I, there was a simple, a simple time of walking, and I experienced an impartiality, and I extended that. And there was some, there was a, a wanting to be in a certain equilibrium so that, that allowed me to, to put energy into doing that. And I saw that then I, I wanted to avoid facing certain things because I didn't want to be out of equilibrium. And by avoiding those things, something in me complete-

ly got dead. And the next day I saw that I became extremely superficial and all desire for Work was gone. And then something occurred which provided me a shock and affected me in my feelings very deeply. And what resulted was a certain emotional state and a desire to be open and to accept myself. And to really - I don't know - it's a certain emotional state that there isn't the same kind of, of, of clarity of trying to create an 'I', but there's the sense of what you were talking to Enid about, of a striving in an emotional way.

MR. NYLAND: Judy, Work when you can. Don't try to define too much because it many times is an up and down process. And there are certain things that will lead to other things. And conditions sometimes are not conducive at all. They will produce within you a fear. So you go against it and you close up. The more you start to determine that, or put it in words, the worse it will get. Because then, you might say, you indulge in an explanation of an unconscious state. And there's very little sense to that. Because, after all, what is the necessity of the acceptance is that exactly that what is, is without any further description of wanting to change it. So the more thought that goes into the energy of wanting to change it and define it, the further you get away from the principle of Work itself. It does not mean that at such a time you can actually observe, but you should not indulge in thinking about it. You should try much more to accept it the way it is, as you are. And then when that is there, and there is a wish for that acceptance, it is quite easy to turn it into very simple moments of an awareness which you then can control. You cannot control it when you keep on thinking too much and there is too much energy used in an unconscious way. Try to avoid it. Because you add very little to those descriptions, because they are already quite old. It is quite repetitious. And you see yourself many times, repeating physically, that is,

as behavior, the same thing that always has happened. And it's always because there is that kind of a fear, a danger that you're afraid it will affect you, so you shy away from it, when you don't want to face it.

In accepting it, you will want to face it in time. At least there will be a hope that you will, that you hope that you can. After some time, become sufficiently familiar with that kind of a process of yourself that you're not afraid of it anymore. And then when you want to face it, really, it becomes the reality of the truth of yourself, in whichever way you are, whatever you're thinking, whatever you are doing. And that will be helpful because that will give you the information about yourself which, at the present time, is not as yet given. And you prevent it from receiving it.

Judy: Okay.

MR. NYLAND: Make it simpler, Judy, it's much better. But keep on doing. Whatever you can do, do. Don't allow too many thoughts. No philosophizes, no explanations, no interferences. Your doing is the one that will help. That is the kind of center that will carry you because that furnishes the place for the other to function. And when the doing is attended to, the potentiality of Kesdjan, the potentiality of the Soul, can start to function then, without being interfered with by your ordinary behavior.

Judy: Thank you.

MR. NYLAND: I'm sure we're almost there.

Bob Kosut: Oh yeah.

MR. NYLAND: So, instead of running the risk of running off, we determine when to stop. You must, I think I always--I always end it. You must make yourself ask. You must not allow too much of someone else doing it for you. You must learn to contribute and become part of a

group. Then there is a level that can be maintained. But if it is too sporadic, it is not so useful. In the end, you're not entitled to it. Don't be a sponge. And don't squeeze the sponge of someone else, as if it is your own.

Drink to Gurdjieff.

I'll play a little.

END TAPE

Transcribed: E. Kravitz
ROUGH: J. Stevens
Proof: Selma Rogoff
j. Rettig
J. Haim
FINAL: J. Haim 3/24/81